

magard; and it was manifest, that some intense or other was preying upon their vitals, shocking solution, of their mystery, at length revealed. The wife of a physician of some eminence—*Mme O*—one of the inmates of the house, was awakened by the voice of a lady, in loud screams demanding instant admittance, running to break in the door, and asking for her husband, *M. O*.—He was at Paris. She then led the *O*—, with a light, to her own apartment, which, for the first time, was dark. The spectre that met her eyes, there, was the body of a man, stretched on the floor, with the head supported by a pillow. He had hung himself; and, though a slight warmth yet remained, showing that a few minutes earlier, might have availed, beyond possibility of restoration. This was her husband, who was wealthy heiress, and had married a young man in violation of the wishes of her parents. He soon dissipated her whole fortune, and led them both to the extremity of indigence. Vice and despair, planted in his mind the fixed notion of self-destruction, which all her prayers diminished affection could not shake.

She withdrew from Paris to the retired village of *Sainte-Croix*; and the wretched wife devoted herself to the task of watching her husband, to prevent the action of his horrid resolve. Day and night, her lover fell, nor turned from him. This was the condition of that fearful wildness that resembled insanity, of those restless vigils, which no power, less than such a motive, could have protracted so long.

At length, on that last night, physical nature gave way to the exhaustion of such passion and such exertion. While her husband slept, or feigned sleep, her eyelids sank, in a brief forgetfulness of her vigil. The wakening, the room was dark, and her husband did not answer her voice. She found him, groping about the room, suspended by a slight cord from a hook in the wall. She instantly cut him down, and placed his head upon a pillow; and the rest is only told.

A singular thing that we more often read of, than of, is the tragedies of intensely concentrated horror, involving suicide, among the French, than among any nation. Such an occurrence never could have come among ourselves. It is to be ascribed to the element of passion, which, notwithstanding the common opinions of French lightness and frivolity, is a decided element in their character, together with that general absence of religious restraint. The language of the philosophers⁽¹⁾ of the past, and the anti-slavery school of fiction at the present age, embolden the worst passions and the most fearful horrors to which they may lead human nature, have, doubtless, had a lead-part in causing the suicide of that poor wretch, and the misery of that noble man.—*Metropolitan*.

SINGING BOOKS.
The season is approaching for the commencement of singing schools, the subscriber would give notice that varieties of Singing Books will be furnished at the public prices, at No. 19 Washington street.

D. H. EIA.

A. L. HASKELL & CO.
HOLESALE and Retail dealers in Furniture, Feathers, &c., at numbers Nos. 8 and 10 Dock Square, on land owned by the subscriber, and in any quantity that may be wanted, the following articles, which will be sold on such terms as can best please the user, viz.—Scrierries, Dressing Cases, Eurus, Green Card, Pembroke and Common Tables, Ladies' Work Tabards, Couches, Sofas &c., Sofas Wedged, Cribs and Bedsteads, Magazine and Standing-wood Cribs, and various Chairs, Coffers, Wardrobes, Wash-stands, Dressing Tables, Counting Room and Portable Desks, looking Glasses, Brass Seating, Brass Time Pieces, Wooden Clocks, and Brushes.

TREASURES.—Double bordered best Spanish hair, double and single bordered Russian hair—different colors and prices.

THEMS.—Best Northern Live Geese, Southern and Western; Russian of various kinds—all of which are warranted to smell and molt.

Feather Beds, of different qualities and prices; Pillows and Bedticks, ready made.

Every article sold, warranted equal to recommendation.

Persons personally attended to, and all favors thankfully received.

Nov. 11.

WHITTIER & WARREN.
ARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock Street, (opposite Faneuil Hall,) Boston. Sept. 9.

TRUSSES.—A subscriber informs us, that individuals afflicted with Hernia or Rupture, that he continues the manufacture of Trusses, of every description, and has now a Shop No. 3, in Scovell's Buildings, up stairs, opposite formerly Gardner Greep's and near the N. England Court-street, having for 18 years past, been engaged manufacturing and making use of the instruments, and apparatus of various sorts, for dispensing operations at the Hospital of the Charlestown Almshouse, where his father has been the keeper for more than 22 years, within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and in cases presented, entire cure. Persons considering individual relief, may be disposed to call on him. Separate apartments are provided for the accommodation of individuals calling at the same time, and he has every facility for fitting these instruments.

Refer to Dr. J. C. WARREN, Boston—Dr. WALKER, New Haven—Dr. ROBBINS, Roxbury.

J. F. FOSTER.

BOTANIC INFIRMARY.

Let the Sick read and attend!
A subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Methyl Village, Mass., where he will be happy to receive and attend upon any who may favor him with his visit.

The subscriber feels confident, from his own experience and observation, that the Thomsonian system is in itself sufficient to treat every disease, and every exigency to which human nature is subject—but that courage of mankind—low-spiritedness—doubt of the powerful effect of vegetable remedies, in the minds of many, has hitherto prevented its use. Let him come and see the system, upon trial, prove good, advise to it if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all her attention upon the female patients, who may require Infirmary for the recovery of their health.

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FOR ZION'S HERALD.

FREE DISCUSSION.

BROTHER KINGSBURY—It must, certainly, be put down as something peculiar to the present age, that there is no alternative to the discussion of a certain question, but total silence. To say the least, it is rather singular, that the only objection which can lay—the manner of doing the thing—should be lost sight of, while an objection is brought against the thing itself. Can any moral, but remedial evil be so atrocious, that it must not be looked at? So thought not Luther, Wesley, and other reformers. If we would pray, must we not feel? And if we would feel, must we not think? And can it be improper for a Christian to be frequently reminded to remember those that are in bonds, as bound with them? If American Christians do not remember them, who will? I would say, in the behalf of others, and especially in behalf of the cause itself—Brethren, be mild—be calm; rather, be brethren. This can be done without the sacrifice of moral principle. And, certainly it is not too much to expect of our beloved Lukes, the physicians, that they should distinguish what excites the system, unduly, from what produces a regular and healthy tone of moral feeling. If an improper character be given to a discussion now going on, let brethren, on the right side of that question, be careful that they do not give it that character. Some judge of the character of a cause, by the manner in which it is advocated. Others perceiving this, endeavor to give it this character, that would not do, as the facts were too well known. This daughter, who, "he thinks don't belong to any society," he knows to be a decided Universalist, a regular attendant on, and perhaps supplier, too, of that society.

Dec. 3, 1835.

FOR ZION'S HERALD.

DUTY OF PARENTS RESPECTING THEIR CHILDREN.

NO. VIII.

PROFLATY.

Mrs. EDITOR—Children should be strictly guarded against profanity. It is one of the most impious and detestable crimes of which human beings have ever been guilty. What can be looked upon with greater abhorrence by the moralist or Christian, than blasphemous oaths and imprecations falling from the lips of one of God's intelligent creatures?

Children are *imitative* beings, and while they associate with the profane, they will naturally be led into the same wicked course. Hence they should be taught to avoid, as far as practicable, the company of such vile transgressors. Parents should be assiduous in that training their offspring, from the fact that most who are noted for profanity, commenced this practice in early life. Habits formed in youth and strengthened with the growth of years, cannot be easily dispensed with. It is easier to lead a child to desist from twenty pernicious habits, than to produce reformation from one, in a person where evil habits have become confirmed.

I once knew a person, forty years old, who had been in the habit of using profane language from childhood. So confirmed had he become in this practice, that it seemed almost impossible for him to desist. By the earnest entreaties of friends, and being told that an oath accompanied almost every word, he promised reformation. But so difficult was the task, that he wrote with chalk over a number of doors, leading to places he was accustomed to frequent—

"SWEAR NOT!"

Older persons bring up their children in the way they should go, in this respect, and an effectual barrier would be placed to the continuance of this unhappy practice. Let all, in conjunction with parents, lend their influence to remove this evil, and soon we may walk the streets of our cities and villages without being harassed with oaths and imprecations. Soon the whole earth would be consecrated, as one grand temple, in which a grateful heaven would ascend from the hearts and lips of millions of devoted worshippers, in all places, from the rising to the setting sun. In the domestic circle, in the social clubs, in the streets, in the public walks, in the councils of nations, and in every other intercourse of human beings, the name of God would never be mentioned, nor his character alluded to, but with feelings of profound and reverend awe. His works would be contemplated with admiration, reverence, and with gratitude, as proclaiming the glory of his kingdom, the depths of his wisdom, and the extent of his power.

R. W. ALLEN.

North Malvern, Oct. 14, 1835.

FOR ZION'S HERALD.

REV. MR. MOORE vs. THE TRUTH.

Mr. EDITOR—Since the renunciation of Universalism by Mr. B. Smith, late of this place, and the subsequent publication of it in the Herald, great consternation has seized many of his Universalist friends and former associates. And the talk has been long and loud, that their minister, Mr. A. Moore, would reply to it, and show the whole story to be false. Whether by design, or accident, not a word was said to me, or my friends, about its ever appearing; and, we supposed the facts were so well known and authenticated, that Universalism itself would not have impudence enough to dare to deny them.

A friend of mine, from New London, called to see me a few days ago, and said,—"Mr. Moore's reply was going the rounds in that place." I have since, obtained a copy of this performance, and do not wonder the Universalists were so still about it; as they, no doubt, are ashamed to have it known, that their minister should be guilty of giving publicity to statements, which almost every person, in the city, knows to be false; and that he, who preaches impartial benevolence, should be guilty of slandering the character of an innocent and defenceless female.

Mr. Moore, and the Universalists, labor hard to disprove what was never asserted, that "Mr. Smith was a member of their society." I stated he had been a Universalist for more than twenty years, in the popular acceptance of that term; an open and avowed believer in, and defender of the doctrines. Some of his former associates have tried so hard to get rid of Mr. Smith's having been a Universalist, that they have adopted rules by which, if they were intended for general application, Universalists would be as scarce, in this place, as "white negroes." One of their officers, and, I presume Mr. Moore will admit, a leading member of their society, Mr. Alberston, stated, to a member of our Church, that to belong to the society, and believe the doctrine, did not constitute a man a Universalist, unless he had an experience; and, when asked what that experience was, replied, he could not tell; but if he should talk with him half a day, he would be able, perhaps, to make him understand it. An experience, however, may be told in much less time, by a Universalist, on a death-bed; or, when the doctrine has tolerated misery, and crime, in him, till it is required to tell his experience, or make his confession, on the gallows. There is a rule given, in the paper, in which I found Mr. Moore's article, which, if applied in all cases, I doubt if Moore, with all his sagacity, would be able to find a Universalist in the State. It requires, in addition to a belief in the doctrine, that they "swear not at all;" "are temperate in all things;" forgive their enemies; avoid all manner of evil; are careful not to offend in word; keep all the commands of Christ, and show their faith by their works. We have but few Universalists in Norwich, if this be the rule.

Such nonsense is truly laughsome; and I thought, on reading Mr. Moore's article, to have treated it with silent contempt, as unworthy of a moment's notice. It reminded me of what an old preacher once said,—"We Yankees consider it as creditable to leave a skunk, as it is to run after one."

There is, however, such an unprovoked attack on the character and reputation of an innocent and defenceless female, by Mr. Moore, that I have been induced to give it some attention. He tells his readers,

that in conversation with her he soon found, from this "pious woman's" conversation, that she had stated what was not true." How sagacious Mr. Moore must have been! And with what sneering contempt he speaks of her profession and piety! It would be well if Mr. Moore would allow us to throw a little charity over him, by attributing it to the instigation of the devil, the author of that sentence. It is likely, however, he will reject that charity, lest, by admitting it, his craft should be endangered.

I could adduce fifty witnesses to certify, if necessary, that Mr. Smith has been a Universalist, by profession, for more than twenty years—a firm and decided advocate of that doctrine, and never shrunk from it, either when drunk or sober. And his life was such as might be expected from one, who believed there was no future punishment, but that all would be happy in heaven as soon as they left this world, whatever their conduct and life may be. Mr. Moore knew that to be his sentiment, as he visited him only a fortnight before his death, and had, from his own lips, a profession of his faith, and the confidence he had in it. Though he would impress his readers with the idea, that Mr. Smith was not a Universalist, yet, he says, Mr. Smith's other daughter, "he thinks does not belong to any society, told him her father did not renounce any doctrine on his death-bed." But why this, if they did not consider him a Universalist? Why not acknowledge his renunciation, and claim him as dying in their faith? They knew that would not do, as the facts were too well known. This daughter, who, "he thinks don't belong to any society," he knows to be a decided Universalist, a regular attendant on, and perhaps supplier, too, of that society.

There are other objections to this testimony, if it was expedient to name them, which would set it in very favorable light. Mr. Moore is mistaken, if he thinks that the testimony of one sister, who believes herself no way responsible to God for what she says or does, will have much weight, with candid people, against the other sister, no less respectable, who believes herself to be accountable, and especially in the place where they are both known.

In the account, he has given, of the conversation with the "Methodist daughter," if it be true, shows her to be a fool; and, if false, it shows him to be what I need not name. She denies it to be a fair representation of what passed between them. Such questions were not asked, nor such answers given.

Mr. Cheever defended himself in a speech of great power. He solemnly reiterated his plea of not guilty to the indictment preferred against him. He stated that had he been in a private station in life, nothing should have induced him to relinquish the cause, while he could, by any possibility, have commanded the means of sustenance. Unwilling as a clergyman to continue in litigation; desirous to avoid the execration, vexation, and expense of another trial; conscious of the difficulty, not to say impossibility, of obtaining an impartial trial in Salem; weary with the malignity of enemies, surrounded by a prejudiced community, and depressed, in some measure, by the representations, so industriously circulated, that he had injured the cause of temperance, he thought he would rather suffer wrong than longer contend, under sustain it.

The nice girl, who was present and heard the conversation, also certifies, that Mr. Moore's account of it is an entire misrepresentation. The writer, Mr. Moore tells his readers, is not quite so bad as some others. Oh no! He sinned ignorantly. And he was an ignoramus, as to know no better than to publish the statements of a foolish and lying Dea. Stone. His kindness reminded me of Job taking *Abner* by the beard, and saying—"Art thou in health, my boy?" Only Mr. Moore has not been so successful as himself. He intended for the writer has fallen into the snare.

He tells us, that, though charity may cover his ignorance, yet he is wicked; since, after having become convinced of the *falsity* of the woman's statements, he continues to repeat them in his public discourses. How did Mr. Moore obtain a knowledge of my conviction? Has he the spirit of divination? It's so, let him divine again. I pronounce it an entire falsehood; and if Mr. Moore cannot charge it upon the Father of lies, he must fester it himself, till he finds another author. There is no point in morals, where their superstitions cease to be scandalous, and their bitter persecutions are the highest praise.

Several, who were known Universalists—and others, who used to pretend that meeting, have happily escaped the evils of that deadly serpent, and have found redemption in the blood of the Lamb. More than two hundred "very interesting cases of conversion" have taken place, in this city, since the one before detailed; and in spite of all the opposition and disturbance that the Universalists could make, and the defiance of all the slanderous reports they have circulated. W. LIVESLEY.

Norwich, Sept. 12th, 1835.

N. B. The following queries for A. Moore:—

Did Mr. Wilson, Mr. Lester, and Mr. Tracy, openly avow themselves to be Universalists? And were they acknowledged to be such by the sect, previous to their last sickness? Were they not Universalists, in the same sense as Mr. Haskell was, whom you claim to have died one? If Mr. Moore do not know that the above persons renounced the doctrine of Universalism, and all dependence upon it, and sought mercy, through Christ, before they left the world, he may by inquiring of their respective families.

W. L.

FOR ZION'S HERALD.

REV. MR. MOORE vs. THE TRUTH.

Mr. EDITOR—I have long been convinced, that, as such liberal-minded apostolists for Popery as Judge Fay and the Faenue Hall Committee, but know what impositions are daily practised upon the ignorant members of the Catholic Church, even in our own city, they would be less zealous in pour forth their eulogies of the Scarlet Lady.

The following is only one case, out of many. Miss M. was born and educated of Protestant parents; but becoming connected, in early life, with Catholic associates, and by them persuaded to attend the Catholic Church, she was at length, through their influence and the labors of the priests, led to believe the absurdities of Romanism. In that belief, she has continued until within the last few weeks, when Providence placed her where she heard the gospel, and was convinced of her errors. She now rejoices "in a more excellent way." In a conversation, which I had with her a short time since, she gave me the following relation:—

Some three or four years ago, she called to see BISHOP FENWICK, of this city, and, in the course of conversation, he asked her if she had an *Agnes Dei*, to which she replied, she had not. The Bishop then gave her one, telling her if she would wear it about her neck, it would preserve her from the temptations of the Evil One, from the weakness of her own nature, from accidents, from lightning, earthquakes, tempests, &c.; and would, also, give her a very strong incentive to meekness, humility, and every virtue. The reader would, probably, like to know what an *Agnes Dei* is, that is, able to effect wonders. It is said to be a small piece of virgin wax, about the circumference of a cent, and in the shape of a heart. On this wax, it is said the image of the Lamb of God is impressed, and then it is covered with silk. These *Agnes Dei* are blessed by the Pope on the first low Sunday after his inauguration, and, on that day, every seven years afterwards. The reader will observe I have used the pl. nse, "*it is said*," in describing the materials of which the *Agnes Dei* is composed. This is true. Bishop Fenwick told Miss M., that the one he gave her, was made of virgin wax; and Catholic books say this is the material of which they are made. After all, we may doubt whether, in most cases, they contain a particle of this wax, bibles, & books to the contrary notwithstanding. The

qualifications which a female teacher should have manifold.

1. She should be very pious.—She should so love the cause that she should be willing, desirous, to leave all for its sake. Her piety should be rational and exalted. It should not be of that ephemeral character which at one moment will throw her into hysterical raptures, and

at the next produce a morbid, listless melancholy. It should be even, calm, deep, holy.

2. She should possess good natural powers. Educated stupidity is bad anywhere—but it would always come of "second best," in an encounter with the shrewdness of an Indian intellect.

3. She should have a respectable common education—of course.

4. She should have a cheerful temperament.—Children, with whom she would most frequently be associated, should receive the impression from her general demeanor, that religion produces happiness. Her face wreathed with smiles and joy would make a deeper impression upon the minds of the tawny children of the forest, than a thousand well read and properly emphasized homilies.

J. HAMILTON.

Boston, Nov. 25, 1835.

* I have now before me a Catholic book, entitled, "Man's only Affair;" published in this city in 1831, for the "Editors of the Jesuit," in which all that is stated by Miss M. relative to the composition and virtues of the *Agnes Dei* is confirmed, and much more. It is here, to be sure, that we meet the *whole conversation* was fresh in my mind, I declared it to be FALSE. You are at liberty to make what use you please of this statement.

It is evident that every slaveholder ought (or deserved) to have his throat cut! So far from it, your answer was qualified by its connection, and was entirely destitute of the throat-cutting part of the phraseology.

That I am correct in the above statement, I am quite sure from the fact, that Mr. Kaufman reported the same story at the time, and in substantially the same words, and that then, when the *whole conversation* was fresh in my mind, I declared it to be FALSE. You are at liberty to make what use you please of this statement.

Yours truly,

AMOS A. PHELPS.

Boston, Oct. 24, 1835.

SIR—I have just seen a communication issued from the New York Commercial Advertiser, and signed by A. Kaufman, Jr., in which the writer refers to a conversation which took place between himself and Mr. George Thompson, during the visit of the latter gentleman to Andover in July last, and in which Mr. Kaufman says that he had used the following language:—*"If we searched the world over, we could not find slaves to do what they ought, we would take every one of them to cut their masters' throats."*

I cannot express the astonishment I felt upon reading this statement, as I was present during the interview when the above language is said to have been used, and I am sure that no such language was used by Mr. Thompson. I am confident that I heard every word which passed between Mr. Thompson and Mr. Kaufman, on that occasion, as I fell considerably solicitous in it, from a little knowledge which I had previously of Mr. Kaufman, occasioned by some statements, which had been made concerning him in the chapel of the Theological Seminary at Andover.

I can easily account for the mistake into which Mr. Kaufman has fallen, in relation to what Mr. Thompson did say at that time, as he appeared to be somewhat embarrassed, especially when he was requested to mention one place in the Bible, which gave one human being the right to hold another as property. He apologized for not having prepared to quote a passage from the Bible to that point, and added that "he could do it at another time."

Something was then said which led Mr. Thompson to quote Exodus xxi. 16—*"He that steals a man and selleth him, or if he find him in his hand, he shall surely be put to death; upon which Mr. Kaufman immediately asked, 'And would you have the slaves rise and cut their masters' throats?'* or words to that effect. Mr. Thompson answered, "NO! But if one could have a right to cut another's throat the slave has a right to cut his master's throat who holds him in bondage;" and then added, that "NO one has a right to another's right, and that he would not have a drop of the slaveholder's blood split, if by this means all the slaves could be set free throughout the world;" and language to this effect he repeated to Mr. K. frequently.

It was repeated, because Mr. K. said to Mr. T. a number of times—"you would have the slaves cut their masters' throats, would you?" and once Mr. Thompson answered in reply, "that the slaves had as much right and as much provocation to do this as some of our fathers had to put the British to death, when they felt that they were being oppressed; but he did not believe it right to shed blood in any case."

During the conversation, Mr. Kaufman appeared excited, and manifested, as I thought at the time, rather an unpleasant if not a captious spirit. Mr. Thompson manifested nothing that had the least appearance of anger; his manners were agreeable and Christian-like, as usual.

The conversation took place at the house of Rev. S. W. Wilson, who himself was present, together with the Rev. Mr. Downing, Prof. Gregg, and some others, who will, I suppose, be known to you. In the last point in view, all the members of the party, who were present, were in full accordance, who should vindicate and traduce any sect or body of people. Let them look to their Love Feasts, Camp meetings, Prayer Meetings, &c. &c., what scenes of licentiousness are there enacted. And then again to their Avery's, their Stebbins', their Drummunds, and a host of other *worthies*, that would disgrace the walls of a State Prison. Their deacons too, what *pious souls* they are! especially when the spirit moves them to "works of noble daring." But enough of this. We have been led to these by the reckless course of life received by fifth of fifth, Zion's son, who, in the opinion of Mr. Pease, of Montague, in which a libelous and scandalous article last week, about the Nuns and Priests of that place. Had the editor not been aware when he published it, that it was a scandalous falsehood, we could have excused him, but knowing it was such, there is no excuse. But let him pursue his dirty work; his tirades of abuse, calumny, and defamation, are calculated to do to Catholics more good than injury. For if the people were to pay any attention to the trials that Zion's Herald is filled with every week, about Catholics, we verily believe they would not be a Catholic in Massachusetts six months hence.

We call that praise. Sure we are that we are in the pathway of truth when the malignity of the Devil is round us.

Solely. The spirit that dictated the above venomous paragraph, would need only the dominant power to bind all sincere heretics at the stake, dance around them while in their death-throes, and sing a joyful chorus as an accompaniment to their groans.

We call all true Protestants against sluggishness in the work of opposition. The time is short. We are called upon by the voice of humanity, by the voice of the embryo generation to come, by the voice of the spirits of just men made perfect, by the trumpet-voice of JEHOVAH, himself, to labor in this cause. The work of ten years must be accomplished in one. Herculean strength, Christ-like simplicity, Paul-like fearlessness are demanded. Come on, ye men of God, come on!

ERRATUM.—In Dr. Booth's reply to Rev. P. Crandall, on the last page of our last paper, fifth line from the bottom of the column, for *slave population read slave holders*.

PRAISED BY CATHOLICS!—Yes, Zion's Herald praised by Catholics!—aye, by George Pepper. Here it is:

Their [the Methodists] organ in this city, is the most reckless and scandalous thing that ever was issued from a public press. It has no more regard to truth and decency, than speaking of Catholics, than the meanest vagabond that prowls about the streets. The Methodists and their organ, in the last point in view, are all scoundrels, who should vindicate and traduce any sect or body of people. Let them look to their Love Feasts,

DECEMBER 9, 1835.

Z I O N ' S H E R A L D .

every slaveholder ought (or deserved) to be ex-
cused." So far from it, your answer was
connection, and was entirely destitute of
any thing in the above statement, I am quite
surprised that Mr. Kaufman reported the same
words, and in substantially the same words, and
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AMOS A. PHELPS.

BOSTON, Oct. 24, 1835.

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from the "Advertiser," in which the author con-

tinues to place himself and Mr.

Skinner, during the visit of the latter gentleman

last, and in which Mr. Kaufman says

he used the following language:—*If we
are right, or if we taught the slaves to
right, we would tell every one of
their masters' throats.*"

read the astonishment I felt upon reading

as I was present during the interview, and

the language used by Mr. Thompson

in which he said he was surprised at

Thompson and Mr. Kaufman, on that occa-

sion, when he told him that he was

considerable solicitude in it, from a little

I had previously had of Mr. Kaufman,

one statements, which I had heard him

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ber you would have the slaves cut their mas-
ters?" and once Mr. Thompson an-
swered, "I would have them all cut their mas-
ters!"

I am sure the statement I have made above. In

the public may rest assured, that we remarked, it may

cause some fluttering, we think the Doctor's gun is un-
shotted by the following admission, in a note:

I think it right to state, that my views of abolitionism

have been founded in part, perhaps chiefly, on the

testimony of others. I have attended no abolition meet-
ings, and never heard an abolition address.

LA ROY SUNDERLAND.

SECRETARIES.

ways considered it one great deficiency in

an missionary operation at New York

SPREADING SECRETARIES have been ap-
pointed for that work. What gives such ef-
fective American Board of Commissioners? Their

They correspond constantly with the friends and

home, so that their postage amounts if we

nearly \$1000 yearly. They have organ-
ized a church in such a manner that they needto some half a dozen General Agents in or-
ganization.

They sometimes travel, making it their

great public interest in the work. What

Why, the association which commenced

with about \$4000, now has an annual in-
come of \$150,000.

The Methodist Missionary Society received

this from a Church numbering nearly

persons!!! This is not on account of our pov-

need a more thorough system. Let such

or OLIN—men in whom the church has

ence—be at the head of our missionary de-
partments located in New York—let themring appeals, and use their sound judg-
ment, and an impulse would be given that

coffers.

The subject may be introduced at the next

conference, and such an appointment made. In

the opinion of our clerical brethren would

editorial contemporaries bring it before the

respective conferences?

HANNING ON SLAVERY.

some of the daily papers, during the past

thconing work on the subject of Slavery,

Dr. Channing of this city, excited consider-
ation and created a rapid call for the book

in Friday morning. The high reputation of

the author to the greatest extent at present

regard to that subject, made all classes anxious

for the ground he would take. We have

such interest, and find it in most respects,

its reasonings, illustrations, and appeals to

feelings of our nature, a production calculated

on the writer, and to take a strong hold on

the first two chapters, however, were

written under a stronger impulse of feeling than

of the book, and the whole bears, in some

degree, the stamp of its author.

WE ARE UNMOVED.

Many kind exhortations pour upon us weekly, urging

us to stand unmoved in our course, amid the commotions

which surround us.

Such exhortations are received with deep gratitude.

As we view the terrific storm around us, one great con-

solution is that we are girt about with the prayers and

warm blessings of thousands of our dear brethren.

WE ARE UNMOVED. And sooner than yield a single

principle of truth, we would feed upon husks, and be

clothed with tatters. TRUTH, sooner or later, will show

itself omnipotent: God the Father is on its side—God the

Son is on its side—God the Holy Ghost is on its side.

GOVERNOR M'DUFFIE makes a suggestion, which will

hardly be pleasing at the north. Penal enactments, to

stop discussion, is not the order of the day in the nine-
teenth century!—It behoves us, then, in my opinion, to demand respec-
tively of each, and every one of the non-slaveholding States,

I. A formal and solemn disclaimer, by its Legislature, of

the existence of any rightful power, either in such State

or the United States, in Congress assembled, to interfere,

in any manner whatever, with the institution of domestic

slavery in South Carolina.

The immediate passage of penal laws, by such Legisla-
tures, denouncing against the incendiaries, of whom we complain, such punishments as will speedily, and for ever, suppress their machinations against our peace and

dignity.

It is my deliberate opinion, that the laws of every

community should punish this species of interference

BY DEATH, WITHOUT BENEFIT OF CLERGY, regar-

ding the authors of it as enemies of the human

race. Nothing could be more appropriate, than for South

Carolina to set this example in the present crisis, and I trust the Legislature will not adjourn till it discharges this

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Poetry.

WINTER LIGHTNING.
The flash at midnight!—'twas a light
That gave the blind a moment's sight,
Then sank in tenfold gloom;
Loud, deep and long the thunder broke—
The deaf ear instantly awoke,
Then closed as in the tomb:
An angel might have passed my bed,
Sounded the trump of God, and fled.

So life appears,—a sudden birth,
A glance revealing heaven and earth,
It is and is not?
So fame the poet's hopes deceive,
Who sings for after-times, and leaves
A name to be forgot;
Life is a lightning flash of breath,
Fame but a thunder-clap at death.

THE CRUCIFIXION.

BY NATHAN C. BROOKS.

The morning sun,
In splendor bright,
Gilt Salem's tow'rs
With living light,
And streak'd the fair ethereal blue;
With tints of gold and purple hue;
Earth bloom'd in loveliness and grace;
And ro'd in smiles was Nature's face;
But soon the fading sun grows pale,
Quench'd is her beams o'er tower and vale—

The quaking earth

In reverent rent—

The rocky hills—

The battlement—

The bursting tombs

Disclose their dead;

The saints forsake

Their earthly bed;

And midnight gloom

Veils earth and skies,

For "Lo! the God

Of nature dies!"

THE TRUE CHURCH.

BY JOSIAH CONDER.

One church—though bigots fight and skeptics scorn
To view the unholy strife,
The church is one, the church of the New-Born,
Who draw from Christ their life.

One race, from Adam sprung, have peopled earth :
The heirs of heaven are one by second birth.

Diversive feature, fortune, temper, hue,
In robes or rags disguised,

Yet to their Head were each in spirit true,
As to one Lord baptized,

Then would they as one body feel allied,
And deem his brother for whom Christ has died.

Yet are they not one body? Skeptic, learn;
Divided as they be,

Still with one spirit all the pious burn:

As one they bow the knee
To God in Christ; one hope divine is theirs,

Oh, there is unity in good men's prayers.

For the one church is not the aggregate
Of churches or of sects;

But of the faithful, those whose happy state

Each with the Head connects:

O, come the day when every sect shall fall,

And Christ, the living Head, be all in all!

Christian Keepsake, for 1835.

Biographical.

FOR ZION'S HERALD.

Died in Thompson, Connecticut, the 14th instant, Mr. SAMUEL KIMBALL, aged 85 years. The subject of this brief notice, was truly a good man. He shone in the Church, and his neighborhood, with no ordinary lustre. All who knew him, could testify of his superior worth as a man, and piety as a Christian. For more than fifty years, he had been a follower of the Lord Jesus. Down to the last ebbs of mortality, he was either cheerful in doing, or resigned in suffering, the will of God. Very few have surpassed him, either in experience, or the even tenor of their conduct. Pure in his motives and principles, peaceable in his disposition, gentle in his demeanor, with a temper easy to be entreated, having a heart full of merriment, and a life full of good fruits—being without hypocrisy in his pretensions, he fell asleep in Jesus. J. CADY.

Webster, Mass., Oct. 23d, 1835.

FOR ZION'S HERALD.

Died in this place, on the 11th of October, Mrs. SARAH PLACE, aged 40 years, consort of Mr. Paul B. Place.

When sixteen years of age, she united herself with the Methodist Episcopal Church, in which she continued to walk as a worthy member, until the day of her death. I visited sister Place during her sickness, and generally found her composed and resigned to the will of God. She was not considered dangerous, until a short time before she died. She conversed with her companion, and endeavored to console him in his distress, by telling him of her readiness to go, and that, probably, it was best for her to be taken first. She also took an affectionate leave of her only son, an amiable young man—on whom her affections were much placed. She exhorted him, and obtained a promise that he would seek and serve the God of his mother, which I hope he is striving to do. O, may the promise to a dying mother never be forgotten!

Sister Place lived the life, and died the death of the righteous; and what more or better could we say of her, if we should write volumes upon her life and death?

IRA M. BIDWELL.

Lowell, Nov. 24, 1835.

Miscellaneous.

A SKETCH.

—'Twas Sabbath morn. The old curfew pealed forth its solemn notes, awakening each drowsy ligament of the mind, and recalling, to fond remembrance, the day consecrated to the service of the Most High. Old and young, rich and poor, alike passed to the holy sanctuary, to receive the last benediction of their beloved Pastor. For he had grown old in the Gospel Ministry, and, exhausted nature called loudly for repose. The choir commenced their lays of harmony, and warbled forth hosannas to the Lamb. Oh, there was a something crossed the mind that stirred each secret fibre of the soul, and spoke a language never to be forgotten, that this was, indeed, "the house of God and very gate of Heaven." As the choir ceased, the old veteran of the cross raised his streaming eyes to heaven, and a glow of holy

ardor beamed on his pale, furrowed brow, as, in accents sweet, he breathed the name of Jesus of Nazareth!

Time may sear my young heart's blood—may hush fond memory into forgetfulness, but never, never will I forget the deep pathos of that voice—

"Twas music in a sinner's ear,
Twas life, and health, and peace."

Not such music as we are accustomed to—but such as inspired the ancient Apostles to "go forth into all the world and preach Christ crucified"—it was a music, whose melody alone could soothe the restless soul, could melt the granite heart—whose silver sounds come, booming, across the deep ocean of memory, causing the stubborn heart to respond,—"Praise be to God!"

Louder, still louder the old man raised his voice, and then the tones died away; his lips moved, but he spoke not; methought I could see his bosom heave, and the big tear start, as he gazed amid the assembled throng. For he was a philanthropist—one who loved his people as his children, and now felt more tenderly concerned in yielding them up to another's charge. A momentary cloud overspread his furrowed brow, but soon passed off, leaving a beam, a smile of heavenly joy lighting the index of his soul. He seemed not of earth—a higher and a loftier destiny awaited him.

"My nephew Peter," says uncle George, "is in the wrong to listen to thy wife's vanities for a moment; thy better judgment should correct these evils—these extravagances; thee ought not to mention to them. I would advise thee not to execute the memorandum. Go home and tell her that plainness, economy, and prudent industry, are the highest ornaments of a farmer's wife and daughters."

"But, my dear uncle, my wife and daughters are indolent, affectionate, and prudent. They have an ambition to appear decent, least, among their society, and certainly they deserve to be gratified, if any are to be indulged in these things."

"I tell thee, Peter, thy wife is vain, and thy daughters extravagant; indulge them not. Behold my wife and daughters—in dress plain, neat, and warm; but no foreign ornament is to be seen about them; all is of their own manufacture, the produce of their own industry: are they less amiable? are they less attractive to a sober and discreet man than they would be if loaded with Levantine silk, Cashmere shawls and Legion bonnets? I ask thee seriously, Peter, are they less attractive to the eye for plainness of dress?"

"Certainly not, Uncle George; but you live in a Quaker society, and all around you pride themselves in plainness; my wife and daughters live in a different society, and to be out of fashion is to be out of the world with them."

"Indeed, Peter, I had a better opinion of thy wisdom and discretion than to have believed them capable of using such an argument, or rather such an excuse for the extravagance of thy wife and daughters; thou shouldst set them an example of plainness, and prudence, and enforce thy example by precept."

"Yes, uncle George, you have often advised me to turn Quaker, and lead my family into your brotherhood; but this is not always easy to be done."

The third was, not to be deterred by any difficulties, which were surmountable, from prosecuting to a successful termination, what he had once deliberately undertaken.

It was by attending to these maxims, that he was enabled to accumulate a vast mass of knowledge, and to accomplish labors of a magnitude seldom surpassed.

HORRIFIC SPECTACLE.

[An extract from Cox's Adventures.]

There was, however, in the midst of our festivities, a great drawback from the pleasure we should otherwise have enjoyed. I allude to the unfortunate Blackfeet who had been captured by the Flatheads. Having been informed that they were about putting one of their prisoners to death, I went to their camp to witness the spectacle. The man was tied to a tree; after which they heated an old barrel of gun oil till it became red hot, with which they burned him on the legs, thighs, neck, cheeks, and belly. They then commenced cutting the flesh from about the nails, which they pulled out, and next separated the fingers from the hand, joint from joint. During the performance of these cruelties, the wretched captive never winced, and instead of sueing for mercy, he added fresh stimulants to their barbarous ingenuity, by the most irritating reproofs, to the family, to which he was held captive.

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THE LATE REV. W. GRIMSHAW.

In the heathenish town where Mr. G. resided, some religious persons were accustomed to meet for prayer and reading, on Sunday evenings. The master of the house, where this practice had begun, complained to Mr. G. that this pious exercise had been disturbed, and the persons coming to join in it insulted, by a number of rude, profane fellows placing themselves in a long entry from the street, to the part of the house where the meeting was held. Mr. Grimshaw requested, that in case of the repetition of this nuisance, information might, at the time, be quietly sent to him. It was repeated, and the information was sent; on which he put on his great coat, and went, in the dark, to the house, it being the winter season. He added himself, without being recognised, to the outer end of the row of blackguards, and affected to make as much rude bustle as the best of them. But being a man of athletic sinew, he managed to impel them, by degrees, further and

further up the passage, and close to the door of the room, which was thrown open in the tumult; when he with a sudden and desperate effort of strength and violence, forced the whole gang, in a moment, into the room and into the light. He instantly shut the door, took from under his great coat a horse-whip, dealt round its utmost virtus on the astonished clowns, till his vigorous arm was tired, then fell on their knees in the midst of them, uttering in a loud imperative tone,—"Let us pray;" and he prayed with such a dreadful emphasis on the words hell and damnation, that all in the place were appalled. The wretches were dismissed, and there was no more disturbance given to the prayer meetings.

THE QUAKER AND HIS NEPHEW.

My wife's memorandum rings still in my ears—Leghorn bonnets; Levantine silk; Cashmere shawls, and lace—rye coffee and economy—what a strange mixture of inconsistencies! What shall I do? I am here for the purpose of receiving some cash, a legacy from my mother's brother, who is of the order called Quakers.

"My nephew Peter," says uncle George, "is in the wrong to listen to thy wife's vanities for a moment; thy better judgment should correct these evils—these extravagances; thee ought not to mention to them. I would advise thee not to execute the memorandum. Go home and tell her that plainness, economy, and prudent industry, are the highest ornaments of a farmer's wife and daughters."

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HORRIFIC SPECTACLE.

[An extract from Cox's Adventures.]

There was, however, in the midst of our festivities, a great drawback from the pleasure we should otherwise have enjoyed. I allude to the unfortunate Blackfeet who had been captured by the Flatheads. Having been informed that they were about putting one of their prisoners to death, I went to their camp to witness the spectacle. The man was tied to a tree; after which they heated an old barrel of gun oil till it became red hot, with which they burned him on the legs, thighs, neck, cheeks, and belly. They then commenced cutting the flesh from about the nails, which they pulled out, and next separated the fingers from the hand, joint from joint. During the performance of these cruelties, the wretched captive never winced, and instead of sueing for mercy, he added fresh stimulants to their barbarous ingenuity, by the most irritating reproofs, to the family, to which he was held captive.

It was by attending to these maxims, that he was enabled to accumulate a vast mass of knowledge, and to accomplish labors of a magnitude seldom surpassed.

THE RUSSIAN CLERGY.

The Russian clergy, taken as a body, are tolerant in their principles towards other confessions of faith, especially towards Protestants. In my intercourse with the Greek patriarchs and prelates, the Russian metropolitans, bishops, and archimandrites, have almost uniformly been treated with an open, frank cordiality. Very different has been my experience in my intercourse with the Roman Catholic legates, archbishops, bishops, canons, and clergy; there always seemed a kind of shyness and distrust expressed in their features, while their manner was never easy and ingenuous. To what, I have sometimes asked myself, can this marked difference of character, in the clergy of the Eastern and Western churches, be attributed? Principally, I believe, to two causes. First. The Greek Church has never been a persecuting community, and its dogmas are nearer to the principles of the Reformation, than those of the Western church. Secondly. That predominant principle of the Church of Rome, which condemns to everlasting wo all who are without the pale of her communion, a principle as much abhorred by the Greek as by the Protestant clergy, places an insurmountable obstacle in the way of Christian intercourse between the votaries of Rome, and the adherents of Protestantism. Before ever the Roman Catholic can have Christian feeling towards his Protestant fellow Christian, this principle must be given up. Nevertheless, no member of the Greek Church is permitted to join any other Christian communion, so that, in this respect, there is no liberty of conscience. And when a marriage takes place between one of its members and a person of another profession, the children must all be baptized into the dominant faith. As the regular clergy of Russia have all the spiritual schools and seminaries in their hands, together with the government of the Church, their time is occupied in active duties. After they have

finished their own studies, they spend a great part of their lives as teachers in the seminaries, and then as egyptians and archimandrites over the monasteries, where they not unfrequently continue the same duties of teachers until they become bishops; and as bishops, such is the extent of their dioceses, and the numbers of the secular clergy under them, that, though they have the assistance of a consistory, yet their time and talents are fully occupied until old age; so that the Russian clergy, of all ranks, lead laborious lives, if they conscientiously apply to the duties of their station. The bishops officiate and preach in the cathedrals on all the principal festivals, and some of them on other days also; and when they do not, their place is taken by the archimandrite or other subdean ecclesiastic. Their sermons are, in general, simple homiletical compositions, such as the bearded boors before them, in their sheepskin coats, and sandals made of the rind of the Linden tree, can well understand. The published discourses, of others, display specimens of energetic and pathetic writing, not unworthy of men who are proud of having learnt eloquence in the school of Chrysostom. I have found among them persons of genuine piety, learning, and benevolence; abstemious in their habits, and exemplary in their lives; distinguishing for candor, modesty, and a truly primitive simplicity of manners. As to the secular or parochial clergy, they form a kind of distinct tribe, like that of the Levites of old; because none but the sons of the clergy are educated for the church; nor is there one instance in a thousand of any person entering the sacred profession from the other classes of society. The regular clergy, on the contrary, though often some of priests, not unfrequently receive additions to their numbers from among the nobles, and other classes; and all the higher stations in the church are still filled up from their ranks.—*Pinkerton's Travels.*

INGENUOUSNESS.

"Where is mother—where is mother?" said little Henry, as he ran into the house from the garden, with the tears streaming down his cheeks.

"What do you want with mother?" said his father, who met him.

Little Henry had not been well, and his mother told him not to eat any fruit without asking her permission.

In a moment of temptation, he had transgressed, but immediately saw his fault, and repented, and confessed it, and acknowledged that he deserved punishment.

Does not every little boy and girl who reads this, love little Henry for confessing his fault to his mother? And will they not do the same, not only to their parents on earth, but to their heavenly Father, who is even more ready than earthly parents to receive and forgive repenting children?

"Oh, mother," said the same little boy, some days after, "I am so hungry, and Sally says there is no bread in the house."

"I know it my son," said his mother, "and you can't have any yet."

"Won't you give me one of those cakes?" (His mother was rolling out some biscuit.)

"They are not baked."

"Oh, I can bake it on the shovel in a minute."

"No